



Native News

VOLUME 1 NUMBER 5

Bringing Native & Metis People Closer Together

December, 1984

Christmas Greetings

It is a pleasure for us to share Christmas greetings with you.

Christmas is a time when we can join together with family and friends and celebrate the traditions of this festive occasion. Christmas is also a time of sharing and being of goodwill.

While many of us will be with our families and friends over the Christmas Season, there are those of us who will not be so fortunate. We should take this time and think of those who will not make it home and those people who are shut-ins and may not be able to share in the celebration of the season.

On behalf of Management and Staff we wish you all a MERRY CHRISTMAS and A HAPPY NEW YEAR.

Happy Holidays
ALBERTA NATIVE NEWS



Housing problems in N.W.T.

Native peoples in the Northwest Territories are angry with their government over housing problems, a report recently published in the *Globe and Mail* suggests.

The report indicates that the majority of the 47,000 NWT residents are natives, and most live in houses subsidised by the Territorial Government. They pay rent of at least \$32 per month for these small resi-

dences many of which have no running water; but in the 1950s and 1960s, when the Federal Government was encouraging permanent settlement for native communities, they had been promised housing at \$2 per month.

The situation changed, however, when public housing became the responsibility of the territorial Government in 1974.

Native study contains few solutions

By H. Chaparell

It is no longer appropriate to think of Native migration into large urban centres as just a temporary sociological trend. Over the past decade Native peoples have been moving off reserves and settlements in every increasing numbers, especially in Western Canada. And though migration rates have slowed somewhat since the boom years in the late '70's, the pilgrimage to city living continues. As the population of Status Indians, Metis and Inuit grow in the larger centres, so do their problems.

Urban migration is in large measure an attempt by Aborigines to improve employment, educational and social opportunities available to them and their children, but too often these individuals and families find only confusion, displacement and poverty.

In an effort to better understand and react to the needs and circumstances of Natives in Calgary, the city, in conjunction with the Native Urban Affairs Committee (NUAC), commissioned a study based on face-to-face interviews in the summer of 1983. The results of the study, entitled "Native Needs Assessment", were made public several months ago.

A NEW BEGINNING

The bulk of the report deals with the difficult cultural transitions most Natives encounter after arriving in Calgary, and their problems in securing

proper aid in areas such as housing, employment and transportation.

Despite the length and depth of the report, there is very little new information. But the study is valuable and constructive, and it includes a profile of Calgary's social service agencies and their roles in providing various kinds of assistance to the Native population.

George Calliou, Chairman of NUAC, said the report will, among other things, act as a reliable springboard to future studies, particularly those that focus on more specific objectives. "It has a rather general format, but I think the study stayed within its bounds", noted Calliou. "It's a starting point, not an end in itself."

Policy co-ordinator for the Native Secretariat, Jeff Miller, felt the report shows strength in addressing the dilemma all three levels of government are faced with in carrying out vital services for the urban Native community.

POLICIES STILL UNCLEAR

The generally unsatisfactory condition of Calgary's Native population has been recognized as a pressing policy issue by both the city and NUAC. Still, it's doubtful any immediate action is in store. Even the report doesn't recommend any concrete solutions. "The lack of hard data regarding social service needs, where Native people



located in Calgary, and the housing conditions in which they live, makes it difficult to develop programs and policies which facilitate the adjustment of the urban Native", the study noted.

Simply put, researchers had a trying time finding practical and pertinent background material about Native migration. With so little useful information to draw from, and with the limited scope of the present study, the authors could not present any definitive conclusions on how best to serve Native needs.

"Further research and a detailed needs assessment profile is required", the report states on page four, and that theme is repeated a number of times throughout. The authors acknowledge that the needs of Native people in Calgary re-

main "Poorly defined".

OBSTRUCTIONS

The function and operation of social service agencies, the report points out, are not designed to meet the special concerns of Natives, and the problem worsens as the urban population grows.

Native people usually seek assistance first from their informal support network - family, friends and relatives. Only after these avenues of relief have been exhausted will they turn to formal assistance like the Indian Friendship Centre, normally the busiest of Calgary's agencies.

A variety of service agencies are available to any urban Native who requires help, but that doesn't mean their needs will be met. Cultural and language barriers, an inflexible bureaucracy and fragmented

programs cause major communication breakdowns that constantly hamper an agency's effectiveness. Many Natives frustrated with the system simply do not return again for help.

Of the 402 Native people who participated in the interviews, almost 50 per cent indicated they had either never sought help from an agency, or didn't know where to go to receive it. Respondents who did seek aid but were dissatisfied with the service, cited disinterested and unhelpful staff members, agency inability to solve problems and long waiting times as the principal faults.

PARTIAL REMEDY

The study proposed additional recruitment of Native personnel for agency positions, a move designed to improve human relations, and subsequently, to enhance the quality of service for Natives. The study also said greater trust among Native groups through open dialogue, and an effective advertising campaign about the available service agencies, and the crucial steps necessary to remedy "the misconceptions and beliefs regarding social service". Whether the report will be adopted and implemented is still uncertain. But one Native leader believes a lot will hinge on the political will of city hall to do something soon. "It's in their hands now, and I hope they react positively", he said.

ALBERTA Native News

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Alberta Native needs your stories, pictures, art work, and opinions. Please send anything you would like published to our office.

Letter to the Editor

First of all, many thanks for sending a copy of your paper the July/August 1984 issue. I was privileged to work on the sub-committee (of the committee on Tolerance and Understanding), dealing with Native education. It was not only interesting, but a real eye-opener.

I had taught years ago at Punichy, Sask. which had a reservation nearby, but I had no idea of the problems of Native education.

Aside from that I really want to say how much I enjoyed and learned from this issue of your

paper. There was a lot of information, but also some beautiful writing—for example the article on "Line's On Living" by Haim Kemelman. The article "People of the Plains Believed" gave real food for thought.

Is your paper limited to distribution to Natives and Metis? If not I should appreciate a subscription. I did not see the cost mentioned but I would be happy to pay for a subscription.

Thank you again,
Yours very truly,
(Mrs.) Alice Jean Smistad.

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Metis Development Director appointed

Julian Koziak, minister of Alberta Municipal Affairs announced the appointment of Clifford Supernault as director of metis development branch.

In making the announcement, the minister said he was pleased that an individual with Mr. Supernault's background and qualifications in the area of Metis affairs would be joining the department.

"Mr. Supernault's appointment is in keeping with the commitment of Alberta Municipal Affairs to ensure that matters pertaining to metis settlements are managed by individuals who understand and appreciate the unique concerns of Metis people."

Bodorn in Paddle Prairie Metis Settlement south of High Level, Mr. Supernault has an extensive background in Indian

and Metis affairs in Western Canada.

Prior to this appointment, he was district manager for the Indian and Northern Affairs Canada office in Prince Albert, Saskatchewan.

He has held several positions with Saskatchewan Department of Northern Affairs where he was instrumental in negotiation the Northern Saskatchewan Home Warranty Program for rural and native homeowners.

Mr. Supernault has researched and written a number of published studies concerning the Metis people.

As the new director of the metis development branch Mr. Supernault will be responsible for overseeing the administration of the eight Metis settlements located in northern Alberta.

Notley's death is a loss

The death of Grant Notley is a great loss to the province of Alberta. Sudden passing of active and dedicated people is always a shock and Mr. Notley's passing in the prime of his physical career makes all Albertans sad.

Mr. Notley has been a "star" performer in the Alberta legislature, where he has represented the constituents of Spirit River-Fairview for 13 years. He has been, a dedicated advocate for his constituency and his party. He never stopped working for the people who supported him.

His work on behalf of the New Democratic Party in Alberta has been through a history of frustration for the party. This did not deter him from expanding his sphere of influence to the national scene on behalf of the same cause. He worked hard during the recent federal election on behalf of Alberta candidates and gained great respect as a national NDP figure.

Grant Notley was a great Albertan. He will be missed by all who were under the sphere of his influence, and that includes most Albertans.

Events

Meeting with Chief B. Ominayak, Nov. 22 (7:30 p.m.)
Trinity Lutheran Church (Edm.)
Round Dances, Nov. 23/24, Beaver Lake
OK! Basketball Tour, Nov. 23 to 25, Brocket
Talent Show, Nov. 24, Kikino Community Centre
Alta. Native Women's Assoc. General Meeting, Calgary
Friendship Centre
Giant Flea Market, Nov. 24, Mannawis Friendship Centre, St. Paul
Native Mass, Nov. 25, Native Pastoral Centre, Edm.
Round Dance, Nov. 30, Saddle Lake
Anniversary Round Dance, Nov. 30, Hobbema
Basketball Invitational Tourney, Nov. 30, Dec. 1 & 2.

ALBERTA TRANSPORTATION

P.C. No. 84-486 RELEASE
DATE: November 8, 1984
\$502,560 GRADING CONTRACT FOR ROCKY MOUNTAIN HOUSE AREA

EDMONTON--A \$502,560 grading contract is being awarded to Prairie Road-builders Ltd. of Edmonton, Transportation Minister Marvin Moore announced today.

The work on Buster Creek Road involves reconstruction of the existing roadway from north of the Crimson Lake Park Access to O'Chiese Access Road. This contract is part of a major improvement project in the Rocky Mountain House region designed to correct problems in flood prone areas.

The contract is scheduled for completion during the summer of 1985.

There were three bids, the next two lowest being:
Whissell Engineering Ltd., Calgary \$737,791
Peter Kiewit Sons Co. Ltd., Edmonton \$794,921

Hobbema
Alta. Ladies Prov. Volleyball Championships, Dec. 1 & 2 Saddle Lake
Talent Show & Dance, Dec. 8, Odd Fellows Hall, Calgary
WBS Powwow, Dec. 8 & 9, Poundmaker's Lodge, St. Albert
Talent Show, Dec. 15, Alexis Double Memorial Round Dance, Dec. 15, Kikino
NAPI/PEIGAN Christmas Powwow, Dec. 15, Pincher Creek
Powwow, Dec. 29, Alexis
New Year's Eve Frolic, Dec. 31/84, Poundmaker's Lodge
All-Star Indian Inter-Prov. Hockey Tourney, Feb. 22-24/85, Saddle Lake.

Fort Chipewyan says NO to Liquor:

The people of Fort Chipewyan have again rejected a liquor outlet in town. The October 31 Plebiscite occurred due to an application from a local businessman to build a 1.2 million Dollar licensed hotel in town.



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Indian equity

Even though it's been around for eight years, many readers may not be aware of the existence of Indian Equity Foundation. To provide some information on this organization, there follows a summary of its activities based on a Progress Report of April 1984. Indian Equity Foundation is owned by the Treaty Indians of Alberta and is controlled by an elected, independent Board of Directors. Its purpose is to provide, in collaboration with Indian Business Development Services Ltd., developmental consultation, funding, and follow-up assistance to Treaty Indian business people.

The two companies work in tandem but maintain an arms-length relationship between de-



velopment and funding, reporting to separate Boards of Directors.

The Indian Equity Foundation is much like a small bank

or venture capital company which provides seed capital to assist Treaty Indians develop small businesses. The Foundation will provide, as an interest-

free loan, up to 20% of the required capital, and it is their objective to attract as much as possible of the remaining financing from the private sector (i.e. from banks and finance companies rather than government at any level).

The Foundation's funding has contributed to a \$7.5 million capital expansion in the Indian business community, helped with the establishment of over 130 Treaty owned or controlled business ventures and thereby created over 215 jobs for Treaty Indians. Indian businessmen from 34 different

reserves as well as those living off-reserve have been assisted.

At present income for the Foundation is exceeding amounts lent, and so this balance of funds will provide capital for future Indian businesses.

The Foundation is increasing awareness of its programs through contact with individuals, visiting reserves and attending events throughout the Province.

Indian Equity Foundation may be contacted at 903 - 10621 100 Ave., Edmonton, ph.(403) 428-6731.

Combatting hunger

By G. Silk

Combatting Hunger, this is what the Edmonton Food Bank tries to do every day of the week.

The Edmonton Food Bank is the main distribution center of donated food for over 90 non profit agencies. The Food Bank collects, sorts and distributes food donated by businesses and the public. The food is given to agencies that give it to the people who need it most.

In 1983 the Food Bank distributed 200,000 lbs of donated food. Now in 1984 they have distributed 1.5 million lbs of food, a 232% increase over 1983. Over 85% of the food comes from commercial outlets, donating what would normally be thrown in the garbage.

The Edmonton Food Bank receives support from the United Way and Private donations, the government does not provide them with funding.

The Food Bank also supports the Youth Emergency Shelter, the Salvation Army and 65 other emergency programs.

Thanks to the efforts of the Edmonton Food Bank, fewer families will be going hungry this year. It is nice to see some-

one taking the responsibility of feeding those who cannot do it themselves.

On behalf of the Alberta Native News, we would like to say

"Congratulations on a job well done, Keep up the good work."

Merry Christmas and Happy New Year.

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Order in the house

by Allan Shapiro

At the time of its incorporation as a town in 1892, Edmonton was a rustic community of only 700 citizens, one school, a fledgling newspaper-telegraph service, and a railway route to Calgary. Then in 1898, news of the Yukon gold rush filtered south and hordes of fortune hunters streamed north from all over the continent. It wasn't long before Edmonton flourished as a commercial centre, supplying miners with food and equipment for the arduous trek to the Klondike.

But the gold-fever flash, like a burst of sparkling fireworks, fizzled out almost as quickly as it had begun, and many would-be miners, exhausted by the elements, returned to settle here.

Alberta formally became a province in 1905, and after a fierce political battle, Edmonton was chosen as its capital city by a two-to-one margin. The city's population had tripled since its incorporation 13 years earlier. Most were pioneering young men and the threshold of

a dream, though a few hardy women accompanied their husbands to carve out a new beginning.

The first Alberta legislature convened on the Isles of March, 1906, in an old hockey rink. The new government, led by Premier A.C. Rutherford, had little difficulty deciding on the actual site for a permanent government centre. The location, on the bank of the North Saskatchewan River, combined impressive physical prominence with historical significance. This was the original landmark of Fort Edmonton, a fur trading post established by the Hudson's Bay Company in 1830.

A. M. Jeffers, architect and chief of the engineering branch for the city's public works, was commissioned to design Alberta's Legislature Building. His creation, still regarded as an architectural masterpiece, stands as a stirring monument to the spirit and determination of early Albertans.

Jeffers' crew began excavations in 1907, but work

proceeded slowly because of problems with quicksand. Hundreds of steel-reinforced concrete pilings were laid to put the structure on a solid foundation, and despite many other time-consuming delays, construction was well underway by 1909. With only horse and cart for drawing power, plus the sweat and grit of scores of human hands, the Legislature Building was finally complete in 1912.

Built in the form of St. George's Cross, the structure has four perfectly proportioned wings. At the centre of the cross rests a magnificent dome, the unmistakable symbol of our capital city. Eight high-arched windows encircle the drum of the dome, and the exterior is covered with terracotta tiles, specially treated to expand and contract according to weather conditions. (Edmonton is known for its widely fluctuating temperatures, ranging from winter lows of -45°C to summer high of 40°C.)

Visitors are entranced by six massive Corinthian columns at

the main entrance of the Legislature Building. Just above the entrance is an immense stone carving depicting the Alberta Arms. Smaller entrances to the east, west and south wings repeat the design.

Walking through the hand-carved oak doors at the main entrance, one enters the spectacular main rotunda, highlighted by a large fountain. From the main (second) floor, encircled by stately marble pillars, the rotunda rises up to the vaulted dome, a height of 180 feet. Across the rotunda from the main entrance is the grand staircase that leads to the Legislative Chamber.

Three different types of marble on the base of the chamber came from Pennsylvania. Grey marble from Quebec was shaped into the pillars and base of the rotunda, or used in the halls and in the main section of the staircase. A third marble, from Italy, was used for the stair railings. In total more than 20,000 square feet of marble, weighing 1950 tons, is displayed. The terrazzo floors

Cont'd on Page 6

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Alberta Transportation

\$55 MILLION WINTER WORKS PROGRAM ANNOUNCED

EDMONTON—Alberta Transportation Minister Marvin Moore today announced the establishment of a new \$55 million Winter Works Program designed to create greater employment opportunities for Albertans through projects relating to highway right-of-way brush clearing, road construction, gravel crushing, hauling and stockpiling. This Alberta Transportation program will provide work this winter for more than 5,600 people, comprising some 3,200 truck operators, 1,000 heavy equipment operators and 1,400 other workers.

The difficult construction weather in the northern half of the province since September 1st has resulted in a significant number of construction projects not being completed this year. Funds which are available because of these uncompleted projects will be utilized for this Winter Works Program.

In making the announcement, Mr. Moore added that "work relating to the program's projects such as highway right-of-way clearing, construction, gravel crushing, hauling and stockpiling will help the department in readying for the 1985 construction season."

Details of the Winter Works

Program include the clearing of right-of-way on highway projects and along local improvement District roads and intersections. Mr. Moore said: "Several thousand acres will have to be cleared in many locations. Clearing of brush from rights-of-way and intersections will facilitate planned future construction as well as enhancing motorists' safety while travelling on district roads."

Winter construction will be undertaken in areas where summer construction would be uneconomical due to difficult terrain conditions. Approximately forty kilometres of road will be constructed in such areas.

There will be a large amount of crushing and stockpiling of gravel carried out this winter. Gravel inventories will be developed in areas that are not normally accessible during the summer period, and gravel haul at this time will also minimize road damage. "Some six million cubic metres of gravel is anticipated to be crushed and stockpiled, resulting in employment of a work force operating 35 crushers, 3,200 gravel trucks and supporting heavy construction equipment," noted Mr. Moore.

Truckers seeking employment under the Transportation Winter Works Program are requested to register at any of the following district transportation offices: Medicine Hat,

Lethbridge, Hanna, Calgary, Stettler, Red Deer, Edmonton, Edson, Athabasca, Vermilion, Lac La Biche, High Prairie, Grande Prairie, Peace River and High Level.

The owner must have proof of ownership of the truck prior to November 1, 1984. A quota will be established for maximum earnings of \$7,500 for those working south of the 17th Baseline and \$10,000 for those working north of this line.

Owners of equipment other than trucks that might be utilized in road construction, gravel stockpiling or brush clearing should register with the local equipment owners who have not worked for the Department of Transportation since April 1, 1984.

Concluded Mr. Moore: "This \$55 Million Winter Works Program will bring about a positive impact on Alberta's construction labour force, benefiting local economies while upgrading the transportation system in this province."





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Most businesses and farms are eligible to participate.

The subsidized jobs must provide full time employment of at least 32 hours per week. The



jobs must be continuous for at least three months, so seasonal employment certainly qualifies. An employer may be subsidized for up to 30 positions and funding for a position or employee is available for up to a maximum of six months.

New employees must have lived in Alberta for the past three years and cannot be members of the employer's immediate family.

Applications for maintaining existing employees will be considered on a case by case basis. The same subsidy will apply.

Funding is available now so contact Alberta Manpower today.

Applications are now being accepted.

Application forms and further information on the Alberta Wage Subsidy Program as well as other Alberta Manpower programs may be obtained from:

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were laid by Italian artisans who were brought to Edmonton before the building was completed.

Viewing the Legislative grounds from a distance, no matter on which side of the river you stand, is akin to a stroll through an Alpine meadow, blindfolded. One has to be right there in summer to really appreciate the flowing flower beds comprising such floral emblems as the Canadian flag and the Alberta crest; the stately rows of Russian poplar and American mountain ash along the drives. The nearly 200,000 annual plants flourishing throughout the grounds; and the plentiful evergreen, elm, oak and birch trees

that give shade to this peaceful area. In all, more than 32 acres of cultivated nature to enhance one of Alberta's most popular attractions.

Situated immediately south of the Legislative grounds is the greenhouse. All the flowers for the grounds, plus those placed in government buildings, are grown here.

There are also a number of cairns and plaques of historical interest located throughout the grounds. North of the main entrance stands the Jubilee Memorial, erected in 1955 to commemorate Alberta's Golden Jubilee. Another eye-catching attraction is the Centennial Flame, located directly below the Legislative Building.

The eternal flame, beautifully set in an ornamental pool, was erected in 1967 in honour of Canada's Centennial.

The Legislative grounds are as much a part of the people as they are of government. Each summer a number of concerts and ceremonies are staged at the bandshell and the huge green spaces provide an excellent atmosphere for lawn bowling and other leisurely activities. If the weather isn't suitable for a sunny jaunt, check out the recently completed underground pedway. It's unlike anything you've ever seen before.

Tours are conducted daily through the Legislative Building, and it is strongly recommended you join one. Until May 18, tours begin every hour 9 a.m. to 4 p.m., and on weekends from noon to 4 p.m. Starting with the Victoria Day Weekend, weekday tours operate every half-hour from 9 a.m. to 8:30 p.m. and on weekends and holidays, every half-hour from 9 a.m. to 4:30 p.m. Foreign language tours are available. For more information call 427-7362.



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Season's Greetings

Canadian Native Friendship Centre

by Gerry Silk

The Canadian Native Friendship Centre (C.N.F.C.) has been in operation for 21 years. This is due mostly to a group of interested people who saw a real need for an organization geared toward the native community in the Edmonton area.

In 1963, with a grant of \$30,000 from the Junior League of Edmonton, a site was located, 10218 - 108 St.. It was an 1800 square foot building that was to house two offices, a handicraft room, a common meeting room, and a kitchen for serving light snacks. The official opening for the centre took place on Sunday, February 3, 1963. This building was to be the Friendship Centre for the next 8 years.

As the Friendship Centre expanded it became evident that a much larger building was needed to house all the activities that were taking place. So in 1971 a new site was found to house the centre. This site was the old Wesley United Church building at 10176 - 117 St.. With this increased floor space and facilities, the centre's services were greatly expanded. The list

of services and programs available are as follows: Boxing, Mens & Ladies Basketball, Fastball, Volleyball, Track and Field, Bowling, Annual Golf Tournament, Childrens Christmas Party, Barbecues during the summer months, held on Thursdays, Meetings and Conferences, Dances every Friday and Saturday night. The friendship centre also provides office space for the White Braid Society and the Urban Health Care Society.

The Friendship Centre has an impressive line of accomplishments and credits to show for all the hard work and thankless hours put in by their staff and volunteers. They have hosted a range of events, like the Thursday Steak B.B.Q., where they averaged about 45 participants per week, compared to the approximately 18,000 people for the two days of the Heritage Days Festival.

At the festival, the centre had a booth where they sold the famous, World's largest Bannock Burgers. There were more than 1000 burgers sold in the two days of operation.

The Friendship Centre's sporting teams also have an impressive history of wins. The highlight of the year is the C.N.F.C. Ladies Native Fastball team who were champions in both 1981 and 1982. The ladies were invited to Hawaii to play in an exhibition tournament and then on to Anadorko, Oklahoma to represent Alberta and the centre in the Indian Nationals. With a lot of hard work and some help from the centre they were able to raise \$14,000.00 to make this trip possible. The team did very well taking second place in both events.

Nice work ladies, Keep it up. The C.N.F.C. is also going to host the Canadian Golden Gloves in February. The time and place will be announced in the January edition of the Alberta Native News.

We would also like to announce that this years C.N.F.C.'s Annual Childrens

Christmas Party will be held Dec. 12 and the Senior Citizen's Christmas Party will be held Dec. 13.

For more information call the C.N.F.C. 482-6051 - 10176-117 St.

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Fifteen land claims pending

SASKATOON — Indian bands in Saskatchewan want 170,000 hectares of land reinstated as reserves and financial compensation for being deprived of land that is rightfully theirs, says Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations. Sanderson said most of the land was fraudulently sold by government speculators during a 20-year period beginning in the late 1890s. A large portion of this land is in southeastern Saskatchewan. Former Indian affairs minister Doug Frith

agreed to turn over up to 6,800 hectares of Crown land to aggrieved descendants on the Carlyle-area White Bear Reserve and to use \$16 million to purchase the remaining 12,000 hectares. His successor, David Crombie, has not indicated whether the new government will honor the commitment. Crombie has promised to meet with the chiefs next month. Sanderson said the White Bear case is one of 15 claims arising from frauds documented by the federation.

INDIAN JUSTICE SYSTEM REVIEW

SASKATOON — Saskatchewan Indians are proceeding with plans for a comprehensive Indian-controlled justice system. With the help of a \$78,000 grant from the federal government, the Federation of Saskatchewan Indian Nations is launching a review of court, policing, justice of the peace, corrections, court worker, legal aid and related services. Federation Chief Sol Sanderson said federal and provincial officials will join the federation in studying ways traditional or "customary Indian law" can be reviewed with an Indian justice system, and accommodated with the existing system.

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come full participants in national economic and business areas," Mary Richard explains. "We heard that resolve expressed again and again during the NEDP task force hearings across the country."

And that resolve is being directed toward both the short and long term.

"The delegates attending the workshop will become the catalysts in their provinces, territories and communities in mobilizing and directing the energies and abilities of native women toward our objective," Mrs. Richard said.

She said the sharing of information and the expertise of resource persons and delegates at the workshop will energize Indian women all across the country toward increasing success in economic and business pursuits.

"Women generally are ready to move and to move positively in taking their rightful place among the movers and shakers

in the economic and business field. This seminar will help assure that Native women will be right up there in the front ranks as full participants."

Workshop administrator Elsie Craik says Native women interested in becoming delegates can contact the Aboriginal Business Women's Workshop Committee at (204) 949-4788 or

89, or by mail at Second Floor, 169 Pioneer Avenue, Winnipeg, R3C2N8.

She said the workshop registration fee is \$25 or \$20 for those who register before December 20.

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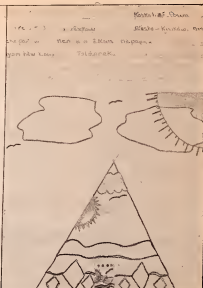
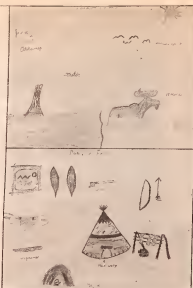
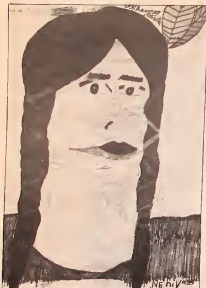
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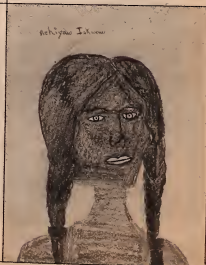
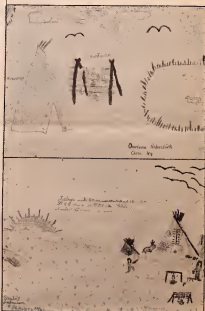


In 1982-83 school year a request came from Local School Board Committees to implement Native Language programs within Northland School Division No. 61. The Supervisor of Native Programs, conducted a needs assessment to determine language vitality within the community. A compilation of the research data guided the program types to be implemented within the school environment.

The degree of language vitality is closely related to the type of program which may be offered. Presently there are pilot programs operating at ten schools within the division. There are two basic programs, Cree and/or Chipewyan as a Second Language also a Language Maintenance program in Cree and /or Chipewyan which involves teaching towards literacy. These programs are offered from Early Childhood to Grade 9. The grade of instruction varies from community to community. The program instructors are local people who are knowledgeable about the culture and the language. They may also be paraprofessional staff or professional teachers. The communities choose which system is to be used in teaching, either Syllabics or Roman Orthography.

The Inservice component is a very important facet of the program. They are held at least 3-4 times per school year. At each session the Instructors are inserviced on various approaches, procedures, teaching techniques, and management skills to improve the instructional situation for the Instructors and students.

The instructors also are involved in actively developing and adapting materials for their program. The work which is being displayed here is from students at Atikameg School who are enrolled in the Native Language program. The Instructors at this particular school are Violet Laboucan and Bertha Orr and their program is one which teaches toward literacy.



Metis lands absolute title

Representatives of the national aboriginal organizations met in Ottawa on November 6, 1984 to prepare for the next First Ministers' Conference on Aboriginal Rights planned for March, 1985.

The Alberta Federation of Metis Settlement Associations' Constitutional Conference decided to send two of its members to this meeting to seek approval of a common statement to be used as a starting point for discussions at the First Ministers' Conference on Aboriginal Rights. The common statement proposed was twofold:

1) that aboriginal peoples have aboriginal title to the lands already set aside for them; and

2) that aboriginal title in those cases includes the full beneficial ownership of those lands.

The Alberta Federation of Metis Settlement Associations was of the opinion that before all parties concerned could fully discuss self-government and a landbase (the two main agenda items for the next First Ministers' Conference on Aboriginal Rights), it was necessary to entrench those areas already set aside for Canada's aboriginal people. In an attempt to further identify and clarify aboriginal rights, the following was also proposed:

"Where lands have been set aside for the exclusive use and

occupation of a community of aboriginal peoples, whether by treaty, land claim settlement, or legislation, that community hold an aboriginal title to the lands so set aside and as such is the absolute and unreserved

beneficial owner of the land."

The presentation was made to the meeting's delegation, which consisted of representatives of the A.F.N. (Assembly of First Nations), I.C.N.I. (Inuit Committee on National Is-

sues), N.C.C. (Native Council of Canada) and the M.N.C. (Metis National Council).

Cont'd on Page 14



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Cont'd from Page 12

Verbal support for the Alberta Federation of Metis Settlement Association's position was received from Dr. David Ahanawak, (President, A.F.N.), Zeebedee Nungak (Co-chairman, I.C.N.I.) and Gerry Gould on behalf of the N.C.C.'s Executive. The M.N.C., whose membership includes the Northwestern Ontario Metis Federation, the Manitoba Metis Federation, the association of Metis and Non-Status Indians of Saskatchewan, the Metis Association of Alberta and the Louis Riel Metis Association of British Columbia, also approved the statement. The Metis National Council's Executive Committee passed a resolution to include the Alberta Federation of Metis Settlement Associations' President on their Constitution.

For further information call: (403)428-6054



Somewhere to go

by Gerry Silk

The Youth Emergency Shelter is just as it sounds. A place where a teenager can go when there's nowhere else to turn. The shelter will provide a hot meal, a place to sleep and counselling. On the average the shelter helps about 500 teenagers a year.

The shelter has no real funding from any source. The occasional donation keeps them going from month to month. They have enough funding to keep them open till January. That is when the next hurdle will be faced. Several service clubs help out with what they can but it's not enough. They need major community and government support if they are to stay open.

The shelter will be conducting a major media and mail blitz in the new year, looking for funding for 1985. So when you see their ads, please help with what you can.

For Christmas the shelter has a dinner planned which will be run by volunteers from church groups. The shelter will also try

to provide each teenager with a small personal gift. These gifts must be donated before the teenagers can receive them. Anyone wishing to donate a gift may deliver them to 9310 82 Ave. in care of Mr. Farris.

The shelter is also in need of some Christmas decorations for their Christmas Tree. The Staff try to encourage family contact through the Christmas season. They feel that this is most important, especially at this time of year. They also try to keep the teenagers active with a recreation program, for example sledding or skating and if enough volunteers can be found, maybe a ski trip.

A program that helps those who have nowhere to go cannot be allowed to close. It's an important part of the community.

Lets get behind the Youth Emergency Shelter and show we care.

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Indian zodiac signs

American Indians have their own system of astrology, created many years before the first European set foot on this continent.

Astrologer Angie Hansen of Yakima, Washington, says the Indians divided the year into twelve signs of houses.

Here, Hansen describes what those signs are. Note how similar this system is to the 12 sign zodiac, even though the two astrological calendars were developed independently.

THE WOLF (March 21 - April 19) - Wild and vicious or tame and friendly, the wolf is a

leader.

THE ELK (April 20 - May 20) - Strong, handsome and proud, elk people can be aggressive if angered.

THE EAGLE (May 21 - June 20) - Idealistic and strong willed, the farsighted eagle must use his natural talents to work hard for rewards.

THE SALMON (June 21 - July 22) - Though adventurous, the salmon is home-loving.

THE COUGAR (July 23 - August 22) - Cougars are proud, determined and loyal.

THE OWL (August 23 - September 22) - Owl people are naturally intelligent, and they should use their ability to put their thoughts in writing.

THE DOVE (September 23 - October 23) - Though usually

generous and peace loving, the dove should make an effort to be assertive.

THE EEL (October 23 - November 21) - Under their dark mysterious exterior, eel people are emotional creatures.

THE HORSE (November 22 - December 21) - Horse people are generous and kind, as well as inquisitive.

THE BEAR (December 22 - January 21) - Quiet and secretive the bear is protective of home and family.

THE MAGPIE (January 20 - February 18) - Magpie people's sociability and willingness to share will bring personal satisfaction.

THE WHALE (February 19 - March 20) - Good providers and generous with strangers.

Wings — On the road again

The 17th season of Citadel on Wheels/Wings, the Citadel Theatre's touring company for young audiences opened on October 29th. Under the direction of William Fisher, Citadel on Wheels/Wings continues to live up to its mandate of presenting high quality theatre to students in such a way as to be entertaining and relevant to the school's curriculum. Company members

Merrill Barreca, Karen Gartner, George Highsmith, Dan McLaughlin and Stage Manager Barry Cook will tour three separate productions, each ideally suited to the specifics of Primary, Elementary and Junior High School students to approximately 30,000 children in over 70 Alberta communities. The tour ends in March, 1985.

Citadel theatre school takes new direction

The 1984/85 theatre year has brought with it a new Director of Drama Training and a new philosophy behind drama edu-

cation; Mr. William Fisher has "gone back to the basics; by

Cont'd on Page 16

A test of self determination

by D. Armstrong

Nils Somy and his family will be spending Christmas in Norway. Somy, an adopted citizen of the Nuxalt Indian nation of Bella Coola, British Columbia, was ordered deported for being in Canada illegally.

The deportation order was the result of a lengthy hearing in Lethbridge, which focussed on Somy's right to stay in Canada as a citizen of the Nuxalt nation.

Somy, a Norwegian Saami, arrived in Canada in 1982 following his arrest in Norway with charges pending of property damage and possession of explosives. These charges were pressed during a political-environmental protest, where two sticks of dynamite were used near a dam being built by Somy's village.

Adjudge Gary Braunworth agreed that Somy not be deported for his activist protests. He found, however, that Somy's three-month visitors permit has expired, and with no passport, he is in Canada illegally. Braunworth ordered that Somy continue to be remanded at the Lethbridge Correctional Institute until deportation.

Somy's lawyer, Louise Mandel argued that as a citizen of the Nuxalt nation, Canadian immigration laws do not apply, she indicated that the Nuxalts declared sovereignty in 1975, never having signed a treaty with Canada.

Braunworth ruled that the immigration laws of Canada pertain to the citizens of Nuxalt, including Nils Somy, because the Nuxalt nation is part of Canada.

Mandel was not surprised by the ruling. She indicated that the next step will be to take the issue to the United Nations. "It's a long struggle to demonstrate to one nation that another nation's laws have to be respected and in this case we got at least to first base where they recognized there was a nation which had laws which had to be looked at," she said. "Now it's not surprising he would say Canadian laws overpower Indian laws, but that's a question for the UN and it's where it will end up going in the end."

Mandel feels the Canadian government must justify the imposition of its laws on a nation without the consent of that nation.

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Citadel cont'd

focusing classes on the development of the three basic acting skills: speech, movement, and improvisation. The name change from Citadel Drama Classes to The Citadel Theatre School reflects a desire to offer students a school structure to grow within, as opposed to a succession of classes to move

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academic structure allows maximum absorption of course material moving on to a higher level of learning. Students of similar age and experience are grouped together in order to best encourage skill development. The two basic age categories are 8-14 years and 15 years to adult. Each group is divided into three skill levels; thereby accommodating students with varying degrees of experience.

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The Arts

Thomas A. McKay is a treaty Cree, originally from the Cross Lake Reserve in Manitoba. He is presently working for the Northland School Division in Anzac, Alberta. Jackson Beardy, and Norval Morrisseau. These are mini-sketches of his paintings.



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Classical music the native influence

by Chris Root

Of course there's no reason why social/cultural/ racial barriers should stand in the way of anyone's appreciation of an art. But for those of us who haven't had the opportunity to experience much "classical" music of the European cultures, there's a lot of accessible musical material with particularly North American associations that's good to listen to.

CREE INSPIRATION FOR EDMONTON SYMPHONY!

Atayoskewin.
The word probably means more to you than it does to me: but I'm reliably informed that the Cree term translates as "sacred legend". It was University of Alberta music professor Malcolm Forsyth who told me this.

How, you might ask, does the south African-born trombonist come to be using the Cree language? Even more surprising than the situation is the answer. To cut a long and tortuous story short, Forsyth is a noted composer as well as conductor and performer, and in 1983 he was commissioned by Shell Canada Ltd. to write a work in celebration of the opening of Shell's new refinery at Scotford in northern Alberta.

The result: Atayoskewin, a suite for orchestra premiered by the Edmonton Symphony Orchestra under the baton of Uri Mayer on November 16, 1984.

Forsyth wrote a few notes on the piece. He explains his interest in musical portrayal of the Canadian north: "The notion of Canada's north has been the inspiration of count-

Classical music cont'd.

less numbers of poems, novels, paintings and sculptures.

"Music has perhaps celebrated it less, although several Canadian composers have used this theme." Forsyth's work is pictorially illustrative of his theme. It's divided into three sections, and of the first (The Spirits) Forsyth writes: "The crystalline sounds portray the feeding of the air in brilliant sunlight of Canada's icy north country."

In The Spirits, Forsyth certainly achieved that effect. The work reminded me of nothing so much as icicles! And the second section, The Dream, captures well what the composer calls "the mood of brooding northern latitudes." But from there it's a thousand miles to the quick liveliness of the third and last section, The Dance.

Forsyth's work is really worth listening to! Although it hasn't been commercially recorded yet, CBC Radio recorded the first performance live. It will be broadcast December 3rd and, we may hope, many times after.

COPLAND WORTH LISTENING TO

Forsyth's The Dance is reminiscent of some of the music of American composer Aaron Copland. Although Copland didn't use native melodies, his works are among the first of the few that can really be called characteristically North American. Compositions with names such as Rodeo, Billy the Kid, Appalachian Spring, Lincoln Portrait - how could they be anything but of this continent!

Copland is a composer whose work is really worth listening to if you're interested

in classical music but don't want anything very heavy. Much of it is very rhythmic and tuneful, and while it's refreshingly modern in style there's none of the harsh unpleasantness we sometimes associate with contemporary avant-garde ('experimental') music, and Copland's works are easily available at most record stores that have even a small classical department. (Released on the CBS label is an excellent in-

troductory recording, Copan's Greatest Hits).

Classical music isn't just for an intellectual and social elite. Perhaps that's one of the reasons Copland wrote his Fanfare for the Common Man.

There's another bright, accessible work. And of course there's lots of music by other composers - everybody from Bach on - which is both easy and rewarding to listen to.

Give it a try!

The Eagle Soars

The eagle soars with open wings so high its hard to see
The eagle all so mighty and so beautiful is he
To feel the breeze while he glides
Looking down upon the earth
May the beauty of this mighty bird
Go unharmed with continued worth.

To Be As One

Freedom is the word to be spread across the lands
To join the native settlements with our fellow man
To have the culture noticed by each and everyone
To share the peace of brotherhood
To all walk hand-in-hand

Coffee shop re-opens

Shorty's Coffee Shop and Pool Hall is once again open on the Beaver Lake Indian Reserve.

The business, operated for one year before closing this spring. In the last week of September, new manager Gerald Thom re-opened the business.

The official opening of the business held November 17 included an eight ball and snooker tournament on the two tables in the building. Shorty's also has a couple of video games, a juke box, and serves light meals during noon hour and at supper time.

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Feeling his inner desire you have hidden talents within

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Admiring the thunder you give awakening the silence with
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Defeating the drums with your beat laying you sticks down
beside you

Than falling into a peaceful sleep!

By Margaret Wontzell



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by Margaret Wontzell

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you

The miles fill the empty space
which separates us two

My love grows stronger when
I hear your voice come through
the phone

Oh, how I long to feel your
touch now that I feel so alone

Your look has cast a forever
stare I feel your spirit care

Your soul has captured my
heart in hand please hold it very
near

To make another want so
much To have someone to love

I say to you My Special Man
As the sun shines from above

My love for you has overlast-
ing light which shall never dim

For as long as you are a part
of me we'll both walk hand-in-
hand

by Margaret Wontzell



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Coping with unemployment

An Alberta carpenter-designer says: "I find myself getting more emotionally disturbed on things, being close to nervous breakdown at times. I find myself getting angry, angry with friends, angry with people around me, and I blow up. I'm on the verge of physical violence quite often where I've had to keep myself in restraint and therefore my nerves got shook."

A Nova Scotia university graduate says: "You become very angry at times, angry at yourself, angry at society, depressed, you feel useless, and things look very hopeless at times."

The former owner of a small Northwest Territories shop says: "It makes you feel inadequate. The longer it goes on, the worse it gets. It can do damaging things to people's egos."

An Alberta banker says: "...it gives you the feeling of 'I'm no good, nobody wants me' and you lose your self-esteem very quickly... people you used to think were semi-friendly towards you don't come anywhere near you and people who are in your own family, they're loyal but they don't really know what they're feeling 'cause they don't want to say anything that'll hurt you."

What is happening in these people's lives that makes them sound so hopeless? Are they talking about a terminal disease or an irreparable catastrophe?

What is being discussed by these four Canadians is unemployment and the effects that joblessness is having on them, their feelings are probably shared by hundreds of thousands of other Canadians. In a way, these people are experiencing a disease and personal catastrophe.... and it is an experience that has far-reaching effects and complex solutions, if any.

The quotes are taken from a Canadian Mental Health Association publication which looks at the social, emotional and mental consequences of unemployment. recognizing that widespread unemployment is far more involved than just the loss of jobs and paycheques, the C.M.H.A. is attempting to educate the public about what is happening and what can be done about it... both on a personal and political level.

"Unemployment: Its Impact on Body and Soul" is an 128-page document prepared by Sharon Kirsh, Ph. D. the study shows the links between unemployment and mental and physical health. Some of these links include a paralyzing of unemployment increases and decreases with mental hospital and prison admissions, suicides, homicides, heart disease, cirrhosis of the liver, infant mortality (through neglect) and peptic ulcers.

People who become unemployed and who do not find alternative, satisfying work within a short space of time, generally go through a progression of emotional stages. At first there is the job-loss grieving process which includes denial, anger and depression. Eventually the person will ac-

cept the fact that the job has indeed been lost, but at this point has a self-image of being "an unemployed worker" and will be enthusiastic about finding another job. If work cannot be found quite quickly, repeated rejections lead to frustration and anger. An unemployed person will then very likely become apathetic. Minimal time will be spent on the job-search, and self-confidence will dwindle. The person now has a self-image of being "an unemployed person", but no longer "worker". Depression, when a person knows that changes have to be made but doesn't want to and doesn't know how, can then set in.

Unemployed people, of course, are not all alike. The degree to which one becomes emotionally affected by job loss varies from individual to individual. There are a great many factors which influence the emotional consequences of unemployment. These can include social support (family, friends, neighbours), length of time unemployed, relative amount of economic loss, educational levels, and ability to cope with free time meaningfully.

Social support can be the most important factor in helping to prevent emotional illness.

A good social support system can give a person a sense of still belonging, of being accepted and loved.

At this time, when social support is most needed, however, unemployment often makes it disappear. The loss of a social network may occur because friendships with fellow employees end with job loss, families with unemployed members become socially isolated because of loss of esteem, and families may break up because of the stress of unemployment and its consequences. All this can help create an escapeless vicious circle for the jobless individual.

The C.M.H.A.'s research study also debunks some of the myths that many members of our society have come to believe. A common myth is that unemployed people are lazy and prefer to receive unemployment benefits or social assistance rather than go to work. The study gives evidence to the contrary. It shows that most people would rather be employed, and that many people

Cont'd on Page 25



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"So Good So MANY Ways"

Lines on Living

By Rabbi Haim Kemelman

Some years ago a blind but bright lady came to address a clergy seminar. Sightless as she was, she possessed profound wisdom and a sharpened sense of mental awareness. Apparently, to compensate for the darkness of sight, she developed a higher illumination in other sensations and perceptions.

At the conclusion of her brilliant presentation, which she was obviously compelled to do without notes, I commended her with a heartfelt handshake. With the touch of my hand, she paused after lingering for a brief moment, looked directly at me with her blind gaze and said: "Thank you. How nice of you. You have telling hands."

What precisely she meant, I couldn't figure out until some time later. Upon reflection, I think, she was simply explaining to me that you can see through a person in the touch of a hand and tell something about him.

The human touch is a marvelous instrument that can tell you about a person's feelings

about you. It can communicate more eloquently than mere words can convey and studied lines can bind. It can transmit inner feelings.

"Give me something" the poor man in darkness cried, as he sunk in the mud in low land. "It's not 'something' you need," a bright man warmly replied, "what you need is a hand."

A helping hand, a gentle tap on the shoulder, a warm embrace, a gripping handshake "speak" louder than words and "look" clearer than 20/20 vision. They simply touch the heart.

We speak of meeting people. But so many of our compatriots in life meet us on the surface of our human relations. They can say everything to us, see everything in us and yet leave us cold. Why? Because they have failed to look into us, by shedding all pretence, ceremony, rehearsed civility and superficiality. We want to engage friends not just in a "hello" "how-are-you," "good-bye," perfunctorily

whimpered to us, but on a level which they reach out to us, all: in speaking and relating to us by word, mouth, eye, ear and hand...the human touch!

What people need is people alive to the warm touch, aware of the sensitive impulses, awake to the need that we all need: a hand in heartfelt outreach for us and with us.

You can tell people by the touch of their hands. Helen Keller, a sightless but visionary woman, could tell the kind of a person she met by a handshake. "The hands of those I meet," she said, "are dumbly eloquent to me. The touch of some hands is an impertinence. I have met people so empty of joy that when I clasped their frosty finger tips it seemed as if I were shaking hands with a northern star. Others there are whose hands have sunbeams in them, so that their grasp warms my heart."

So while we labor to improve our thought and speech processes, we might do well to improve our human touch and outreach sensitivities. When dealing with friends, we ought to meet them with open eye, with open ear, but above all, with open hand - the hand with the warmth of the human touch that never lies, nor dies in the holies of the heart.

What do we really seek in a friend, if not the open hand - touch with your most inner being - the hand that may give nothing and ask for nothing more than heartfeltness and wholesome cheer in meeting for the sake of its own delight.

In such a hand there is more strength than in the iron fist, more sunbeam than in a thousand candles - it's the very extension of the finger of God which can set afore mortal life and make it burn on the altar of beauty and truth.

"He that strives to touch the stars oft stumbles on a straw," it was cleverly written. But why strive for the stars, when they are in the hidden treasures within our reach, in the very sky of our daily horizon; in the twinkling joys of the human touch, in the blazing starlets of glowing spirits.

Catch a star? But we are the stars on this lovely planet. So get in touch! Find your star at your fingertips!

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To watch a child

The child cries for love and touch but sometimes cries aren't quite enough

They fight and hurt just for their rights to be noticed by that someone nice

But in their quiet cries for love they realize that there is no-one

So if you are someone who cares please share yourself and stop the tears

To watch the child grow to embed your knowledge in a virgin mind

To help make decisions of a different kind

Here's to the children, shall they never parish for the moments we have I shall forever cherish

To watch the wave as it crashes hard never feeling pain, but it shall inflit

Never to experience death to only take souls

As it crashes the stone to sand it shall conquer all and all shall be conquered

by Margaret E. Wentzell

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Starting Early

An Alcohol And Traffic Safety Education Program for Elementary School

Starting Early, an alcohol awareness and traffic safety program for elementary school, was designed for youngsters in grades kindergarten through sixth. The premise for the program is that children will be better prepared for alcohol-related situations if, through participatory classroom activities, they

* gain knowledge about how alcohol influences the body and mind, and the potentially dangerous consequences of alcohol

misuse

* have encouragement to explore their attitudes about the consumption of alcohol

* practice planning and acting out, ahead of time and under guided adult supervision, ways to cope with or avoid alcohol-related situations that may be dangerous for themselves and others.

The curriculum was developed at Teachers College, Columbia University, under the direction of Dr. James L. Malfetti, through funding provided by the AAA Foundation for Traffic Safety. More than 5,600 pupils in 51 public and private schools, representing urban,

suburban and rural settings throughout the country, were involved in the extensive field-testing, assuring that the Starting Early program had nationwide relevance. Both teachers and pupils found the program practical and valuable. Results of the pre/post testing demonstrated significant, positive change in knowledge and attitude concerning alcohol and its effects at all grade levels for those pupils who were exposed to the program when compared to those pupils at the same grade level who were not so exposed.

It should be understood that there is really not much choice about whether to prepare our children for decisions about

drinking, for they are born into a drinking society. We drink alcoholic beverages many times, at many places, for many reasons, and if a child is not exposed to drinking situations in the home, he or she will soon be exposed through the mass media.

It appears logical that the elementary school is a place to begin to lay the foundation for rational approaches to numerous social drinking situations that children are made aware of as they grow toward adulthood. Although knowledge of alcohol will not eliminate its misuse, adequate information, appropriately presented, improves the prospects of a safer, more responsible decision being

made.

Background Information

In 1966, recognizing that the drunk driver problem needed a new approach, the city of Phoenix, Arizona set out to do something about it. The police department embarked on a cooperative plan for sending drunk drivers to a special school. Dr. James L. Malfetti of Teachers College, Columbia University, was involved with the project, and the AAA Foundation for Traffic Safety rendered special assistance to further develop the course and to produce a documentary movie around its operation. The project, known as the Phoenix DWI Course, demonstrated early promise of assuring that those who participated in the corrective program would change their drinking behavior to avoid further DWI offenses, and would seek further help if their problem with alcohol became pervasive.

While conducting the research for the DWI program, investigators noted that habitual offenders had begun to drink during their teenage years. This led to an exploration of the role of beverage alcohol in the lives of young people.

During this investigation, it was discovered that not only were most teenagers drinking, but alcohol consumption was more than incidental for a sizable percentage of them. As the DWI Court measures Course for High School was being field-tested in 1974, it became apparent that the program for driver education classes might come too late. Drinking patterns that could lead to drunk driving were beginning to form as early as seventh and eighth grades. This startling information raised the question as to the magnitude of the problem of alcohol among youth and indicated the need for additional research.

In view of this, AAA developed the AL-CO-HOL FOR JUNIOR HIGH SCHOOL program, focusing on the young teenager's increased interest in driving. For some youthful adolescents, however, junior high school was also too late, as serious drinking problems for these students had begun in elementary school.

While conducting the field-testing of the AL-CO-HOL program, convincing evidence was found that the elementary school years are a formative period for future attitudes and decisions concerning alcohol use. The conclusion was made that the earlier alcohol and traffic safety education begins, the more effective it is likely to be in later years in combating drunk driving and other symptoms of alcohol misuse and abuse. Consequently, Starting Early: An Alcohol Awareness and Traffic Safety Program for Elementary School Grades K-6, was developed, field-tested and evaluated in 1981.

All of the AAA alcohol and traffic safety programs available were developed at Teachers College, Columbia University, under the direction of Dr. James L. Malfetti, through funding by the AAA Foundation for Traffic Safety.

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Opinion: Native problems

by Yvonne Wuttunen

On recent stories in *The Journal*, I want to make three statements, give 10 questions, give one solution and make a whole lot of the statements based on this solution.

Syphilis is a world-wide problem of epidemic proportions.

Native women have been recently singled out as the source of syphilis in Edmonton.

Provincial medical personnel acted irresponsibly in passing the above statements.

Why are more native people resorting to making a living on the streets?

Why are more native people committing suicide than any other group?

Why do more native babies die than any other group?

Why do more native women not make use of battered women's facilities?

Why are there not more native foster care programs?

Why do native people not have as much self esteem?

Why do native children and native people, in general, not have as much education?

Why are penal institutions overflowing with natives?

Why are there so many natives on welfare?

Why do natives have ghetto housing and why do they have sub-standard housing in rural areas?

Solution: Give native people control of their own institutions.

Results:
Schools will be seen as part of native community rather than another outside institution being forced down their throat.

Native people will control institutions which serve them.

Because of native control there will be more responsibility and accountability on the part of native people.

Because of more responsibility and accountability there will be a move towards acceptance of this (white dominated) society.

Because of the move to accept society, there will be more native participation in the rules of society.

Native people making rules under which they live means they will support those rules.

Supporting rules means pride and destiny.

Pride and destiny means fewer native people on streets and outside society.

Fewer native people on streets and outside society means fewer suicides.

Fewer native people on streets and outside society means healthy babies.

Fewer native people on streets and outside society means more self esteem for native people.

Fewer native people on streets and outside society means more educated natives.

Fewer native people on streets and outside society means fewer native people in penal institutions.

Fewer native people on streets and outside society means fewer native people on welfare.

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streets and outside society means good decent housing.

Fewer native people on streets and outside society means a better society.

A better society involves native control.

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A better society involves native control.

A better society is a happy society.

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Thinking

by M.B. Curial

I think alot. Then I think: Why do I think so much? Just thinking of it confuses my thinking. I shouldn't think so much, I think; that's too much thinking. And not thinking at all is unthinkable. When I think about it. But then, thinking is good. If we don't think enough, then we tend to do things unthinkingly, and that, I think is bad when I think about it. You must, I think, think alot, so thinking things out eventually becomes easier. Then one can think well so one doesn't do unthinkable things unthinkingly. Instead one could do thinkable things thinkingly. And so, I think, that thinking is a good thing. (I think?)

Native & Metis achievement

The Alberta Native News is proud to announce the beginning of a new column: "Native & Metis Achievement".

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Calls on Cardinal went unanswered

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the Edmonton Journal
by Linda Goyette

MAYERTHORPE—An Edmonton psychiatrist refused to answer urgent telephone calls from Richard Cardinal's social worker and school principal, a fatality inquiry heard.

Dr. Alan Carroll, one of five child psychiatrists in Edmonton, received the messages in a two-month period before the Metis foster child hanged himself June 26.

He testified he did not return the calls, or inquire about the youth's missed appointment on June 8, because he is forced to "prioritize" his time. On average, he sees three new patients a day and receives 48 phone calls.

I could spend a lot of my day on the phone for which I am not paid," he said.

Carroll said he preferred to give priority to calls from patients over those from social

workers or school officials.

He had been asked to assess Cardinal's degree of depression and suicide risk, and to recommend treatment. He interviewed the youth April 30, but did not submit a written assessment until Aug. 10, almost two months after the foster child killed himself.

The psychiatrist acknowledged "there was some urgency" to the phone calls but he distinguished between an urgent message and an emergency.

Carroll said he assumed Cardinal's social worker and principal wanted a written assessment.

"Many times social workers request reports for their files and not necessarily for the benefit of the individual."

Provincial court Judge Walder White said: "I get the impression from your evidence that child psychiatrists in the city are very busy people."



Carroll said child psychiatrists are overworked in Alberta and that rural areas are seriously neglected. Psychologists cannot fill a psychiatrist's role, he said.

Although Cardinal encountered many psychologists during his troubled life, he met only one psychiatrist, for about one hour.

"I had the feeling he felt I was just another person asking him questions," said Carroll, who described the youth as articulate and pleasant but chronically depressed.

"I saw a risk of suicide. But I didn't think his state of mind at that point was such that he would consider a suicidal act."

Cardinal told the psychiatrist he regretted that his earlier suicide attempts had been unsuccessful. He was confused about his native heritage and unhappiness at school and in his foster home.

Carroll concluded many of the boy's problems stemmed from an early separation from his natural family, the loss of his native culture and the frequency of foster home transfers. He recommended that Cardinal return to his previous foster home.

But foster parent Walter Kelsler testified he refused to take the boy back because of his frequent suicide attempts. Kelsler and his family doctor believed Cardinal needed full-time psychiatric treatment.

Dr. Jean Collins, suicide prevention co-ordinator in Lethbridge, said many mental health professionals in Alberta aren't aware of the symptoms of a potential suicide.

Cardinal demonstrated them all, she said.

In 1962, Collins said, the reported suicide rate in the general Alberta population was 16 per 100,000 people. But for native men under the age of 19, the rate was 72 per 100,000 even though native suicide is "grossly under-reported."

Dr. Ray Thomlinson, dean of social welfare of the University of Calgary, testified he found "a number of errors" in the professional handling of the Cardinal case when he conducted a comprehensive inquiry for Social Services Minister Neil Webber last summer.

"I would have expected a greater degree of collaboration than I saw," he said.



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Hypnotherapy

By John D. Evans

Thousands of pages have been written advising us to cast off our negative attitudes and think positively. We read the words, agree with the principles, but continue to act as our old established habits dictate. The conscious mind agrees but the subconscious does not, creating a stalemate.

Our goal will be to not only convince you of the desirability of behavior modification, but to show you how to modify it. It is not enough to convince your conscious, reasoning mind that some of your habits should be changed. Only as you learn to re-program your subconscious mind will you be free to act accordingly to your conscious desires.

Of course, there are many cases in which our conscious mind also needs to be corrected. We will not initiate action to reprogram the subconscious unless we believe the reprogramming will be beneficial.

Anyone willing to spend fifteen minutes daily for a few weeks practicing self hypnosis induced by any method they choose and calling it by any name they choose, auto suggestion, transcendental meditation, fractional relaxation, bio-feedback, faith healing, age regression or ESP, can surely expand the power of their inner mind and enjoy a fuller and more expressive life. Those who go further and use auto suggestion during periods of mental relaxation can have practically anything in life they want.

It is difficult for the average intelligent individual to believe a simple ritual can induce a trance like state which will enable him to experience an entirely new and more satisfying awareness of himself.

Hundreds of thousands of people are practising some form or another of altered awareness who consider it one of the most important and rewarding discoveries of their lives. Awareness expansion automatically stimulates a great deal of behavior modification by elimination of stress. When practised over a period of time, generally several weeks, brings about a noticeable decrease in anxiety and a marked improvement in recall, academic performance and self confidence, with a bonus feature of psychological health and happiness. While in the self imposed trance, auto suggestion gives you the power to select the habits you wish to overcome or the weaknesses you wish to strengthen, and stimulates the subconscious to make your chosen corrections without conscious effort.

Coping cont'd.

who are entitled to unemployment insurance benefits do not apply for them until it becomes an absolute necessity.

With unemployment currently being so widespread, there are a great many people who probably never dreamed they would ever be without work. For these people in particular it is often difficult to accept that they are no longer able to take complete care of themselves. They are reluctant to take advantage of social services. Many of them are in fact quite ignorant of the kinds of services that communities offer.

As a society, we tend to believe that with enough effort a person can find work. The jobless get blamed for their apparent lack of effort or ambition. After all, one only has to read the columns of "help wanted" advertisements to see that there are lots of jobs out there just for the asking. But look at the rates of pay and the kinds of jobs that are available. Most of it is pretty near minimum wage and most of the jobs are either risky sales jobs or menial (and often meaningless) tasks with little challenge or future.

Depending upon the emotional stage that a person is at, job hunting might not be the most appropriate or healthy step.

It would be naive to assume that the problem of unemployment will go away and we will all be back to normal some day soon.

In the meantime, we need to be looking at the reasons for unemployment. Solutions will have to involve changes in social policies and attitudes towards the work place as a whole.

We also need to be looking at ways in which unemployed people can be emotionally supported.

To this end the CMHA has produced two pamphlets which are free of charge to individuals. The first, "Coping with Unemployment," It talks about the emotional cycle and offers solutions for helping to deal with the various stages. The other, "Staying sane while Unemployed," will be of interest to Edmonton residents. It is a resource directory of agencies and organizations which offer support and services to unemployed people.

played people.

For more information about these publications, please call the Canadian Mental Health Association in your area.

In Edmonton - 482-6091
In Calgary - 283-7591
In Grand Prairie - 339-6660

In Red Deer - 342-2266

In Lethbridge - 329-4775

In Medicine Hat - 527-7781
(Some regions other than Edmonton have a 'staying sane' resource directory - please call the provincial office in Edmonton 426-6665 for information).

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Alberta Minister Responsible for Native Affairs



from
Hon. Milt Pahl

Minister Responsible for Native Affairs

Few would believe Cardinal suicidal

reprinted with permission from
Edmonton Journal
by Linda Goyette

MAYERTHORPE—An Edmonton social worker refused to believe Richard Cardinal was suicidal even after the foster child slashed his wrists and mutilated his body, a fatality inquiry heard.

Anne Martineau, a child welfare worker with 10 years experience, said she accepted without question a psychologist's report that Cardinal was not at risk.

Martineau, who saw the youth about 18 times in 1983, described him as "a happy-go-lucky kind of guy" who had occasional angry outbursts.

"It was more like being violent or pre-violent as opposed to being depressed," she said, explaining his behavior. His case file did not indicate a history of despondency or suicide attempts, she said.

Cardinal, a permanent ward of the Alberta government, killed himself June 26 at the age of 17.

Michael Farris, executive director of the Youth Emergency Shelter, testified that Alberta Social services employees repeatedly ignored his staff's warnings that Cardinal was a danger to himself and others.

Cardinal was an off-and-on resident at the youth shelter between May and October of 1983.

He abused drugs and alcohol, committed three break-ins, had 12 knives confiscated from his belongings, and infested his arms with nail file and pen tattoos, said Farris.

Cardinal deliberately walked into rush-hour traffic on Whyte Avenue, and, on a summer evening, slashed his inner arms in an attempt to kill himself.

After breaking an ankle in a state of drunkenness, he smashed the plaster cast with a brick the day after his hospital release.

"His clothing was soiled, his person was dirty, his hair unkempt," recalled Farris.

The youth alternated between periods of euphoria and depres-

sion, marked by violent threats, and explosive temper and sobbing.

"His worker responded to our concerns by saying: 'The youth was not a real danger to himself,'" said Farris.

Martineau testified the shelter staff did not always inform her of Cardinal's misbehavior. He frequently disappeared without her knowledge, she said.

"As a social worker, are you not responsible for knowing the whereabouts of your wards?" asked Crown counsel Lionel Whittaker.

"With a case load of 60-odd kids, we may have a situation where we do not know where they are," Martineau replied.

The social worker said she searched for a permanent home for Cardinal, but concluded he should be a full-time resident of the emergency shelter.

But the shelter staff refused, believing their short-term program could not offer the services of "a multi-million dollar department," said Farris.

Cardinal was discharged

Cont'd on Page 30

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A mystery

By Haim Kemelman

To live with a sense of mystery is to experience a life of purposeful beauty and wonder.

It was William Jennings Bryan who made this profound observation on the mystifying elements surrounding us. "I have observed the power of the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight. When you can tell me how it takes this material and out of it colors an outside surface beyond the imitation of art, and then forms inside of it a white rind and within that again a red heart, thickly inlaid with black seeds, each of which in turn is capable of drawing through itself 200,000 times its weight - when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

And what about the mystery of mankind. We are fully capable of sending signals to the stars, fix our spaceships into a trajectory orbit of infinity - man-made starts - retrieve our vehicles from outer space, break through the outer walls of the inner spaces of life's cells in biological engineering - can you explain to me the full measure of the mystery of man, of woman?

We are used to think of ourselves in biblical superlatives, as little lower than angels, partners with God. Yet, while we have penetrated some enigmatic mysteries of the skies and the cell, in soul we have conquered little light time. We seem so often to play God, but do we really identify with the mysteries of our inner humanity and divinity?

How is it that we can retrieve outer space vehicles but find ourselves disjointed in the face of starving children in their massive death camps in Ethiopia and elsewhere? Can we see ourselves, here, as superhumans and there, as super-apes? Here, innovative in the miraculous properties of modern medicine; and there, impotent and indifferent to children (and their families) in death's grip.

Shall we pride ourselves on our conquests in the mysteries of space and leave time - the lifetime of our allotted humanity, untouched, unaffected by the mysteries and profoundities imprinted in us?

Time, alas, has not always been used to advance our humanity and intrinsic good. Surely, here and there - wherever you go - you see the innate goodness of comrades in life, capable not only of friendship and love but also of selfless devotion and sacrifice. But in our social order, we still stand as naked as first Adam to the echoes of frozen time in the voice of the Eternal: "Where are thou man?" While we find wonderful humans among us, do we see a better humanity?

Man standing in the face of wonder and mystery in adoration, alternately finds himself in the mystery of trepidation in himself "Where am I; and still, who am I?"

Is it possible that in our breathless race to conquer out-

er spaces, we have left little time for the conquest of the inner spaces of wonder? Have we been so hurried and harried by our own industry and the computer that we have been squeezed out of time in pondering the timely and the timeless in our mysterious existence and enigmatic grandeur?

In times gone by, a shepherd could stand at the edge of a desert, beside a thorny bush and see mystery revealed, wonder unfold, vision radiated. It was the prophetic impulse taking hold of his inner being.

Perhaps what we need no less

in our modern space age is to let the inner spaces within us give way to mystery and wonder. Let the majesty of our soul-ascent dominate our baser impulses in our hell's-descent of a nuclear arms race and the every-increasing hardening of the arteries of the human heart.

In our ultimate challenge to stand in the glow of the mysterious and wondrous in us, we are not asked to play little gods. We are tested in our ability to play out our destiny in the greatness of our human being-being human, humane, most humane.



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The ride of the unclocked horseman



by Margaret Wentzell

Look forth towards the mountains as the cloaked horseman rides his beast as he rides throughout the valley seeking anything but peace

May he triumph the temptation keep his sword close by his side may the magic of the horseman be magnificent and untied If his anger is uncertain he shall prove to be the one with eminent concern he'll draw his sword unconquerable he has won As the soldiers salute the horseman unclocked against the raw with moderate prosperous antiquity unreliable they shall fall

In the finery of the evening cold impressions rise from the sea incredible compassion may verge the tears ungracefully they shall be

Imagine the unclocked horseman intrigued in a dream-like trance undefeated in final battle but never looking back

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Tribute to a Great Chief

By Gary Emile

Walking onto a podium, with hair hung white as snow, Neatly combed and braided, his voice is soft and slow. I have lived in two cultures, for more than half a century. And when I'm gone from this world, I'll leave you my memory.

For my greatest weapon is my voice that carries in the wind, The echoes of my forefathers, where life I will soon begin. I leave you my message, to walk with pride and dignity, And with this he ends, "please be proud", a solemn plea to me.

Grandfather, the miles you left behind, I'll be that powerful eagle, soaring to find, That promising future in the land we've known, Canada, the homeland we once owned.

The buffalo once came in many, now leaves from few to none,

The green meadows are darkened when the clouds hide the sun.

Your memories will live forever, either in this world of mine,

Or where the waters gently flow, and the sun always shines.

For, I too, will leave my message, it will ride with the wind, Of an old Indian man of yesterday, I, so proud of him.

Who left with us this special message, I too, gladly say, Be proud to be an Indian and share that wealth each day.



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Native children need more guidance

by Hammer Chaparril

Boyle Street, Edmonton, a sprawling 20-block grid in the inner city, where for too many residents, surviving day-to-day is a way of life. The area contains the highest population density in Edmonton, despite few high-rise apartments. The average annual income is the city's lowest, with two-thirds of the people living below the poverty line.

Some residences and commercial buildings have been condemned many times, yet continue to operate, while others remain boarded up or vacated. Tired looking hotels, crumbling rooming houses and pawn shops reflect a large on-the-move populace. Boyle Street's stable community is made up mostly of senior citizens and Native peoples, many of whom rely on pensions and social assistance for survival.

Over the years a number of resource centres, social agencies and community groups have been established in the core area to help both Native and non-Natives.

Several centres receive immigrants, and new urbanites from northern Alberta and around Canada. Others operate as outpatient clinics, social and recreational outlets, drop-in centres, referral agencies, and housing and employment offices.

In periods of such economic uncertainty, these services become even more critical, especially for Native people. A high number of native families are in turmoil, and often the children are left vulnerable and alienated.

Bissell Centre, one of the nearly 20 private and government funded agencies serving the inner city, attracts Native youngsters and young adults to participate in activities and programs almost all non-Native youth take for granted.

"Some of these kids haven't even been to the south side of Edmonton," remarked Wes Armstrong, director of the Bissell Youth Department. "We try and take the kids out weekly to see other environs, but they can also learn to cook, play sports, make crafts, or just plain talk at the centre."

The majority of these young Natives come from broken or poverty-stricken homes. Many are found to be hyperactive, often due to a combination of poor nutrition, low self-esteem and lack of training in social skills. "Welfare breeds wel-

fare," said Armstrong, referring to the economic cycle of despair native families too often pass down from one generation to the next.

Children as young as eight are registered in school in name only. "They grow up in a real hurry around here," said Armstrong. "I've seen girls not yet in their teen years looking after their baby sisters almost full time. Only some of these kids will make it; the lucky one, or the kid who used a real break."

Those who can't find security and comfort in their natural home, or in foster and group homes, escape into the street scene where freedom is defined in quick pay-offs and short-lived pleasures.

It's common for native children to start drinking at a young age, especially if their guardians drink.

Prescription drugs like ritalin and talwin are bought and sold in routine transactions in bars, rooming houses and on the street. Social workers also report an alarming increase in the use of thinners, solvents and glues as a means of getting high.

"By the time they're 14 or

15, the majority have been through the system (child welfare, social services, counselling and relief centres) to know how to use it to their advantage," Armstrong commented. It's a response learned from their peers and parents, and just such an attitude presents a critical problem that's been around for decades.

Many Burle, outreach worker with the Boyle Street Co-op, warned that continued reliance on the system could eventually erode the backbone of Native tradition right out of existence.

"If they don't re-establish their heritage and their pride, their culture could come apart in 20 years. They've got to learn that their people are noble and proud, and that there is nothing wrong with them."

Without strong parental leadership and guidance, many Native teens and young adults simply don't develop the initiative and motivation to better themselves. Less than one per cent are high school graduates, and only a few are able to gain the necessary skills and experience to compete for good paying jobs.

But there's an even deeper problem than education and employment. "Money is really not a big issue with them, especially for single people," noted Burle. "The sad part is, they accept what they get. They haven't been hungry long enough, to rebel."

For many Natives, the only game in town is survival. "The most impossible role in the world is a young, single Native mother who is everything to her family," said Burle. "when she gets barely enough money for food and shelter for her kids, what are her chances to make a better life? The pressure is tremendous."

Still too young and immature to realize the end result of their ways, many Native youth are lured into prostitution and crime.

The results are predictable. Every Monday morning a judge assembles a roomful of accused lawbreakers, many Native. The majority are charged with smaller crimes—break and enter, theft, drugs—but for repeat offenders, jail sentences are routine.

"They figure if they can survive jail, they can survive anything," said Armstrong. "Sometimes they'll even purposely commit a crime to go to jail, particularly in winter, when they know they can be assured of food and shelter."

"They live for the day, for now, with few cares for the future," Armstrong continued. "If you're told you are a bum long enough, you'll start to believe it, and many do think that way."

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Cardinal — cont'd

from the shelter. "We did not want to be party to what we believed to be abusive to him," said Farris.

In the months that followed, Cardinal attempted suicide twice, and was assessed by psychologists and a psychiatrist.

Kevin Kapler, a psychologist with mental health services in Whitecourt, said he concluded

Cardinal had a "mild to moderate" case of depression and a low potential for suicide.

But he ordered the foster child confined to the Youth Assessment Centre in Grande Prairie.

Psychologist Duncan Adams testified he assessed Cardinal in Grande Prairie and believed there was "a reasonable chance

he could be suicidal."

But Cardinal never received treatment. He hanged himself at a foster home June 26, after a lifetime in 16 foster homes, two unapproved homes, and six group homes in 10 Alberta towns.

In 15 years, he was assigned 25 social workers and had had encounters with seven psychologists.

Granny — Best story teller around

By Lorraine Foster

He went home at the first shining of the August moon. Manitou's harvest was much sweeter than mine that year.

The vast empty space beside me is more often than not occupied by various sweet faces of grandchildren and neighborhood youngsters; after all isn't Granny the best story teller around, the best cooky baker with the most time and patience?

Little do they know that patience is my most important virtue now as I wait out this interval between here and him.

Being alone is like trying to walk on one leg or eating without using your thumb. No one can tell by my smiling face that the nicest, most carefully prepared meal is like a meal without salt. The heartbeat of the tomtoms which used to see me right out there with the first dancers in the circle, sound now like dry gourds in the wind.

Forty years, the first four in a tent, had its ups and downs, but the downs were so shallow and the ups were so high.

Flour sack towels to some would be a down, eyes at the other end of the shared sack towel made it a definite up for me.

Cont'd on Page 31

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Another down to others might be the long walks to the village or neighbors, before we got the team.

Seeing with downcast eyes, his feet making the journey with me, his strong stride adjusting, with some difficulty to match my short ones.... oh so surely it was an up.

Shallow downs were always filled to overflow. Going without tea or tobacco to make lunches more nourishing was rewarded with our only son graduating from high school, a family first. The bills and expenses, no matter how small had to be taken care of first. It was the way of my honest man but that long awaited length of cloth for his "girls" was the prettiest and shiniest he could buy. How my needle flew through that material like magic! He was so proud of my accomplishments. A new dress now? What need have I for it now, except to hang it on a stick to scare the birds out of the garden.

There will be other loves for other generations, other ups

and downs. May these loves be held close to the heart and cherished.

If the road you walk seems rough and rocky, hold hands! Balance one another, pull one another over obstacles, then look back often for perspective. No road was ever built without

looking back.

Any mountain is confusing to the eyes when you are standing on it. Look back, from the plains. Plan how to climb the next one together. I will be in the Lord's next autumn harvest. I can feel it in my heart, and forty years will be nothing. We will have eternity.

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Were it not for the help of Native Indians, many Alberta pioneers wouldn't have survived their first prairie winter.

Heritage

Immigrants who came to Canada lured by the promise of freedom and 160 acres of land for \$10, brought 50 pounds of luggage per person, the amount allotted by the steamship line. And they brought dreams.

It was not enough.

As Ukrainians, Swedes, French, Scots, and Russian Jews bounced along the prairie CPR tracks, they envisioned grand houses, giant gardens, and fields of waving wheat. Few settlers of the 1890's realized the implications of virgin land. Only those with outstanding courage and determination, plus a capacity for hard work, prevailed over the prairie.

Many didn't survive the first winter. Some starved or fled back to the "old country." Others were found huddled in damp, dark sods - frozen to death for want of food or fuel. The key to survival was to adapt and correct their illusions.

Many of the settlers who survived owe their lives to Native Indians who introduced them to nature's bountiful harvest and cared for them when they were ill.

The newcomers were often isolated in dark sod houses, or quickly-constructed cabins of green logs that shrank and cracked as they dried. Some had nothing to eat but thin soup made of flour and water. Those were the ones who developed ugly sores and painfully-swollen limbs. Their gums bled and shrank from teeth which later fell out.

Indians brewed them tea made from spruce needles which are rich in Vitamin C. They made them poultices of slippery elm bark and herbs to reduce swelling, ease pain, and cure the scurvy.

It was Native Indians who introduced many pioneers to the prairie's winter garden. The Natives showed the settlers the delights of wild rose hips, also rich in Vitamin C, that clung to prickly branches. They showed them how the bitter outer bark of birch, aspen, willow, and many pines could be peeled back to reveal an inner bark (cambium) which could be eaten raw, or pulverized into a kind of flour.

Rock tripe when boiled in two changes of water lost its bitter taste and purgative qualities so it could be used not only as a source of Vitamins, Minerals, and starch, but as medicine. Herb Women instructed pioneers in the virtues of rock tripe as a blood purifier and antibiotic.

With a bit of ingenuity and a strong axe, pond ice could be broken so that cattail and arrowhead could be pulled from the mud to furnish starch to the winter diet and variety to the limited menu.

With spring came a host of delightful foods to the adventurous pioneer's table.

Indians introduced early settlers to the delicious cuisine of

fiddleheads, cattail-pollen flour, milkweed pods, pigweed

leaves, dandelion leaves, and young waterlily pods. Recipes

for milkweed pods with mushroom filling, cattail pollen

Cont'd. on Page 34



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Effects of welfare cutbacks still felt

by Hammer Chaparell

"The cutbacks are really making things tough for me. I just don't have enough money to pay my bills. I've had to tell my creditors that I can't meet their monthly payment and that I will try very hard to arrange some sort of payment. So far, since the government cutbacks, I haven't been able to make a payment; not even a small one. I have about \$40 a month left to live on".

(single man)
"I can't afford back-to-school clothes for my daughter, who is growing too quickly - she has no shoes that are big

enough for her".
(divorced mother of two)

Over the past year Dr. Neil Webber, Minister of Social Services and Community Health, has said again and again that only a small fraction of individuals and families on social assistance have been adversely affected by the July 1, 1983 revisions to the Welfare Act.

But a recently released study on people presently receiving some form of government support to live on, indicates an over-whelming percentage of recipients are living in dire cir-

cumstances. A significant number are said to be of Native origin.

The results of the report, ti-

Neighbors cont'd.

biscuits, and boiled dandelion leaves are included here.

Native Indians also instructed early pioneers how to make and set rabbit snares. They used animal sinew or pieces of jack-pine roots as rope. After being soaked for a day or two in the river, the roots became as pliable as any store-bought snare wire.

One rabbit had been caught, the enterprising pioneer cut out the tendons of the rabbits back legs for strong and versatile thread. Fishing lines could also be made from sinew, or from twisted willow bark.

By damming the river narrows in the evening, the town could easily fish the river in the morning for the day's supply of jackfish and pickerel. One eight-year-old who witnessed

ted "The Unkindest Cuts; The Impact of the Recent Social Allowance Cutbacks," reveal a dramatic increase in the percent-

tage of total income recipients

Cont'd on Page 35

es, another in assisting childbirth.

A pregnant settler might be given a gift of dried raspberry leaves to make a tea that would keep her strong and healthy during her pregnancy.

A newborn might be washed with sweet grass, then placed in an Indian Moss bag. Moss has long been diaper material among the Indians and Indians of North America.

As the pioneer family increased in size, so did their needs. The Indians showed the pioneers a plant with a three-petaled greenish-white flower, the Seneca snakeroot plant. Its roots could be dried and sold for the amazing sum of 36 cents a pound! General stores bought the roots to sell to drug companies who used them in the making of cough medicines.

For centuries, Indians considered the Seneca snakeroot invaluable in treating coughs, pneumonia, and snakebites. To the pioneer, it meant a means of buying a cow, a team of oxen, or a plough.

For some pioneers who came to Canada lured by the promise of freedom and 160 acres of land for \$10, dreams were not enough. They wouldn't have survived had it not been for Natives who showed them how to bait a hook, make a snare, and cure a malady.

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Effects of welfare cuts cont'd.

pend on shelter and utilities. Statistics show single people, and single parents with one child under 12, have been the most severely hit since the restraint measures were enacted.

As of July 1, the average single person has been obliged to pay an astounding 93 per cent of his or her social allowance income toward shelter and utilities. The figure is almost as high for single parents with a small child.

Information for the report was obtained through a questionnaire prepared and distributed by a coalition of Human Service Agencies which is active in the Edmonton area. One hundred and seventy-seven people responded, including the two that are quoted above. Forty six per cent of the respondents are single, 41 per cent are single parents and 13 per cent are from families.

The report strongly criticizes a number of changes introduced into the new Welfare Act, characterizing reduced benefit and increased bureaucratic controls, among other revisions, as both unreasonable and demeaning.

Also questioned is the foresight of the minister and his



department, who, the report said, "have seriously underestimated the economic circumstances of many of the Albertans presently receiving social allowance. As well, they have chosen to ignore many of the damaging social costs and consequences that have been the inevitable outcome of the decision to introduce the social allowance cutbacks."

Peter Faid, executive director of the Edmonton Social Plan-

ning Council, agreed that the department had done its homework properly. "The rents have not dropped as the government hoped it would, and consequently there's tremendous pressure on recipients, particularly on single parent families," he said.

Faid remarked that the Social Services department has downplayed the number of complaints received in the first couple of months after the new

program went into effect. "The government said there were only a handful of recipients who required special attention. But for the months of July and August, there were, in fact, more than 1500 complaints a week."

Since the implementation of the cutbacks Dr. Webber has

held firmly to the opinion that those on social allowance who could not manage within the new shelter allowance ceilings, should simply move to cheaper accommodation.

The coalition was especially

Cont'd on Page 37

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NCSA programs for people

By Cris Rook

A previous issue of Alberta Native News (Vol. 1 no. 1, July/August 1984) contained information on three programs offered by Native Counselling Services of Alberta (NCSA): the Criminal Courtwork, Family Courtwork and Native Liaison Officer Programs.

This month, Alberta Native News provides information on three more NCSA programs. The HOMEMAKERS PROGRAM is a part of the Family Courtwork Program.

It provides homemakers who give them temporary help with household duties such as housekeeping and child care. Clients assisted under this program may include parents who are having trouble coping with responsibilities in the home and individuals who are disabled and having difficulty caring for themselves.

Homemakers provided under the program visit or live in the client's home for a period of time. As well as assisting with household duties, they will provide help with budgeting and personal counselling and help clients obtain assistance for special needs (such as alcoholism

treatment or training in living skills).

There is no charge to clients of the Homemakers program, but Homemaker services are provided only with the authorization of a social worker.

If you may need help at home, help with personal or family problems or help in learning to care for your children properly, the person to contact is Debbie Berry, Homemaker Secretary at NCSA (address and phone number below).

Alternatively, talk to any NCSA family courtworker about the program.

The FINE OPTION PROGRAM is a joint project of NCSA and the Alberta Solicitor General's Department. It gives people the option of working off a fine in the community instead of paying money or serving time in prison.

It helps people who have been fined by the court and given time to pay and people who are serving time in prison for defaulting on a fine.

These people can help improve their community instead of paying a difficult fine or

spending time in prison.

IF YOU ARE FINED BY A COURT, ask to be referred to the Fine Option Program and talk with a Fine Option Program worker, who will figure out how many hours of work you must do to pay off your time.

You will be assigned to a job in the community such as painting, shovelling snow or cleaning yards. You should be able to complete your work on the Fine Option Program before you time to pay date. Your wages will go directly toward payment of your fine.

IF YOU ARE IN PRISON FOR DEFAULTING ON A FINE, ask to talk to the courtworker in your area, a Fine Option Program staff member, or a Native Liaison Officer.

You may be granted a Temporary Absence to work off your fine in the community, or you may be assigned to a work project within the institution. When your fine has been worked off you will be released from the institution.

The LEGAL EDUCATION MEDIA DEPARTMENT of NCSA was established in 1976 to promote the production of audio-visual side sound presentations dealing with topics relevant to Native people and their involvement within the justice system.

It provides resource materials for Legal Education workshops, NCSA public relations, NCSA staff training and the NCSA newsletter.

The services of the Legal Education Media Department may be used by lecturers, trainers, justice and counselling personnel and persons or organizations interested in legal information or NCSA programs.

Audio/visual materials may be borrowed free of charge and, along with a catalogue of all films, are available through NCSA offices throughout the province.

The goals of the Legal Education Media Department are:
-to educate Native people on legal matters with respect to their rights, objections and responsibilities under the law.

-to educate the public and supply legal information through audio/visual means.

-to increase cross-cultural awareness of the legal problems encountered by Native people.

The Department has AV equipment and a staff including Co-ordinator, media assistant and sound technician.

Information on these and other NCSA programs which will be featured in future editions of Alberta Native News may be obtained from:

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Santa's Anonymous

The Spirit of Christmas

by Gerry Silk

Christmas is the time of year children look forward to with eager anticipation. They know that Saint Nick will arrive while they sleep through the Christmas eve and leave presents for all.

But for some children there will be no joy, no gifts. Only bitter disappointment. It is for these children, that organizations like Santa's Anonymous exist. They try hard every year to put the joy back into Christmas for as many children as possible.

Santa's Anonymous was started in 1955 by a man named Jerry Forbes. Since its beginning, Santa's anonymous has put delight in the hearts of many children through out Edmonton. People like Danny Kaye of CHED radio and countless other volunteers make Santa's Anonymous successful every year. This is done with all the unwrapped toys donated by the generous people of Edmonton and surrounding areas.

This year Santa's Anonymous needs 15,000 or more toys for the children of Edmonton. Now, as its been mentioned, all of these toys must come from donations. So on behalf of the Alberta Native News and Santa's Anonymous we would like to appeal to your sense of goodwill for help. While you are doing your Christmas shopping, stop and

think about those less fortunate than yourself. Then buy a toy and donate it to Santa's Anonymous.

It is so easy to do. There are collection centre's at all major shopping plaza's just waiting to accept your donation of a toy with a cheerful, Thank You. YOU CAN MAKE A CHILD HAPPY THIS CHRISTMAS!

Now for those of you with a vehicle, Santa's Anonymous needs volunteer drivers to deliver the gifts to the families who need them. For this you will get something very special. You will get to see the smiling faces of the children you are helping to have a Merry Christmas. This is also easy to do. All you have to do is phone CHED radio at (468-6300) around December 17 and say, "I WANT TO HELP".

Remember, Santa's Anonymous can only operate with the help of volunteers.

concerned with the potentially damaging effects if individuals and families who have been uprooted from their communities to move to cheaper and less suitable apartments or houses.

The report showed that just over a third had to relocate since the cutbacks. Of this group, only a third were able to find accommodation within the guidelines generally the lucky few who were accepted into subsidized housing. A number of recipients mentioned that they had applied for a subsidy, only to discover that there was already a substantial waiting list. Others were told they would only be eligible if gainfully employed.

"The government is always preaching about restraint, but why is it the poor they hit hardest? Meanwhile, the government spends like crazy for themselves. They're forever talking about self-reliance, and yet they stomp all over the poor without giving them a decent chance. It's incredibly difficult for people to raise a family, find a job and perhaps relocate with their meager income," said Faid.

He also said the pressure to pay for food, shelter and utilities will increase as winter approaches. I'm wondering how they'll be able to afford the higher utilities costs, particularly the heating bills."

The coalition's report proposed a list of modifications to lessen the burden of life on welfare, including policy changes that would see the government cover all relocation and moving costs. Another important recommendation calls for the reinstatement of special benefits.

Neither the coalition or Faid is optimistic about the outcome. Dr. Webber described

the report as heavily biased and not very "scientific." and said he has no plans to change any measures at this time.

A single mother of one typified what virtually all the respondents in the report felt about the revisions: "It seems as if the government thinks that everyone should live on 97 street if they're on welfare."



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The world premiere of the Canadian feature film ISAAC LITTLEFEATHERS was held Thursday, December 6, 1984 at Edmonton's Odeon Theatre.

Isaac Littlefeathers is the dramatic story about a young Jewish boy, Isaac, who is raised by a Jewish shopkeeper Abe Kapp, in a small prairie city during the 1960's. It is the sto-

Edmonton host's World Premier of

"Isaac Littlefeathers"

ry of a boy's need to belong and a father's determination to help. The love and affection between Isaac and Abe is put to the test when Abe decides that Isaac should have a Bar Mitzvah. Isaac finds himself caught between pressures and people whose motives range from unqualified love to ignorant fear and racial hatred.

Edmonton was selected for the setting of the film because of the selection of ideal locations in which to recreate the period, as well as the availability of highly skilled production personnel and the tremendous support and encouragement given to the producers by industry associates and investors who believed in the project.

Over a hundred Edmontonians were involved in the film, taking part as "extras" in several scenes, with others supplying vintage automobiles for period scenes which were shot on Whyte Avenue.

Local talent discovery, 15-year-old Will Korbust makes his acting debut in the title role. Several Edmonton actors are featured in key roles, including Lorraine Behnan, Robert Astle, Mark Schoenberg and Brian Fustakian. Also starring in the picture are veteran actor Lou Jacobi, known for his roles in ARTHUR and MY FAVORITE YEAR, Scott Hylands (EARTHQUAKE, THE BOYS IN COMPANY C), who last spring appeared in the Citadel's production of AMADEUS, Vancouver's George Clutesi and Tom Heaton, and Lynda Mason Green of Toronto.

Local FILM-MAKER Arvi Liimatainen headed a production crew of more than fifty craftsmen selected primarily from Alberta's core of freelance film and production personnel. The film was directed by Les Rose of Toronto from a screenplay by Rose and Barry Pearson. Producers were Barry Pearson and Bill Johnston; executive producers were Ronald Lillie and Gerald M. Solway.

Financing for the production included a significant contribution from a group of Alberta investors co-ordinated by Doug Hutton. This group included the Alberta Motion Picture Development Corporation and Allarcom Limited (Superchannel/CITV). Other participants included Telefilm Canada, the Canadian Broadcasting Corporation and Cinema Concepts (a Canadian distribution company), as well as private investors.

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Edmonton young people asked to plead for Peru's children

Serious concern for the lives of young Peruvians has prompted the Edmonton's Amnesty International members to ask for help from young Edmontonians. Young people in Edmonton are being asked to write to the Peruvian government about the disappearances of young people between the ages of 12 and 18 in southern Peru. May children have been tortured and possibly killed, and parents have no way of knowing whether their children are still alive. The mothers of the "disappeared" in Ayacucho, Peru have become as familiar a sight as the mothers in Buenos Aires, Argentina used to be.

Amnesty International helps victims of human rights violations, not only in Peru, but in 150 countries including the Soviet bloc. It works, irrespective of political considerations, for the release of peaceable men and women who are in prison because of their beliefs or origins, provided that they have not used violence. Their human rights work has won the Nobel Peace Prize and world support.

For more information about how you can add your voice to the appeal for Peru's children, or if you would like a speaker call Amnesty International. Edmontonians who would like to help should call Amnesty at 462-1871.

Pollution threat

Chief Dorothy McDonald of the Fort Mackay band says the government has ignored environmental problems caused by petrochemical waste from the nearby Tar Sands.

McDonald told a Nov. 24 forum sponsored by the Green Party that water, wildlife, vegetation and human health are threatened by pollution from the Suncor and Syncrude plants.

She said she had contacted government officials at federal and provincial levels and the companies concerned regarding these problems, but had had little success. "It's really amazing how the government is deceiving the people of Fort Mack-

ay," said McDonald. "We're all alone in our stand against these multinationals."

New Horizons The Aboriginal voice

There's something new on the horizon. CJSR radio has started a program dedicated to topics of interest to Native artists and enthusiasts. The main emphasis of the program is on traditional and contemporary Native music. New Horizons also welcomes commentaries and cultural news on the Cree speaking community of Edmonton.

The program premiered on Friday, October 5 and will now air every Monday at 5:15 p.m. CJSR is located on 88.5 of your FM radio dial.

If you belong to a cultural organization or have any ideas for show topics, please contact the host of the program, Art Napoleon, by leaving a message at the AMMSA office (421-9505).

This is an opportunity for us, native people, to have a common communication base that we can all use in order to share our ideas and information.



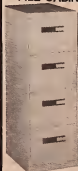
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Questions unanswered

by Hammer Chaparell

Several months ago the city of Calgary published a document on the needs and circumstances of Native peoples living in that city. The report, entitled "Native Needs Assessment" scrutinized a wide range of concerns Natives face in their struggle to adapt to urban life. The report has drawn mixed reviews from both civic and Native offi-

cials, but there is one aspect on which all parties concur: the need for further studies.

"It's a starting point, not an end in itself," said George Calliou, chairman of the Native Urban Affairs Committee (NUAC). "But it certainly indicates the need for further work. I'd like to see documents down the line that further refine

the programs now available."

Calliou noted that programs currently offered by social serv-

ice agencies are sometimes confusing and restrictive as to what they can do. "Agencies must be

aware that their policies don't necessarily fit the best interests of Native people. The programs

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must be adaptable to natives and not the other way around."

Native liaison officer for the City of Calgary, Derald Dubois, agreed with the report that Natives new to the city are often frustrated by bureaucratic red tape. Dubois strongly supported the proposal to recruit more Natives for both agency employment, and for administrative positions with the provincial and federal governments.

Cont'd on Page 41

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Latest native study cont'd.

"There's not enough cultural understanding or appreciation of Natives on any level of government," remarked Dubois. "It's got to be a two-way street if we are going to help these people out of their predicament."

Jeff Miller, policy coordinator for the Native Secretariat, said the report gave a good indication of the types of social services available, but felt more specific kinds of research are required.

Miller commented however, that the study could be particularly informative to the federal

government. "I don't think those people are really aware of the extent to which Natives are becoming urbanized," he said. "Some of the assumptions they make about Natives are badly outdated."

There were several deep concerns expressed by Miller and others regarding facts and figures tabled in the report.

Perhaps the most contentious piece of information centred on the number of Natives currently residing in Calgary.

It's widely known that a sizeable portion of the Native population in larger cities is transient. More than 40 per cent of those interviewed said they had been living in Calgary for less than a year.

Many Natives are considered to have dual residences; one on their reserve or settlement, and the other in the city. Making an educated estimate of how many Natives have "stabilized" in Calgary is very difficult indeed, especially in the summer

months.

The report placed the number of natives living in Calgary on a permanent basis at about 7,300. The figure is largely based on the 1981 federal cen-

Cont'd on Page 42

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**NUMBER 1
IN NEWS**

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Prisoner's rights need strengthening

by Allan Welsh

The case of Phil Bearshirt dramatically illustrates the failure of the Charter of Rights and Freedoms to help victims of cruel and unusual treatment.

Whereas under Section 11(d) one has the right to be presumed innocent until proven guilty, according to law in a fair and public hearing by an independent and impartial tribunal, victims of brutality enjoy no such rights in practice.

Phil's crime was to complain about brutal treatment by six

guards, whereupon he was abruptly transferred to a special handling unit, without knowledge of his family or lawyer. Although the hearing allegedly took place July 21, 1984, Bearshirt still does not have his day in court, and, in view of the short time before his release was due, lawyers accused the administration of using Nazi tactics.

A supporter of Phil's had said that moving prisoners who lay complaints is a common

practice. Andy Bruce was similarly whisked out of the same Edmonton Institution in 1982, and even the local M.P. expressed dismay that there was no clear transfer policy for federal inmates.

Apparently the excuse for mishandling Bearshirt was that he was suicidal. After visiting

with him my conclusion was that he was completely overwhelmed by the system. Although Section 24 of the Charter should have provided him with a remedy in the courts, I find the whole process a cruel hoax when we are dealing with brutality, which often ends in suicide or death within

institutions.

While fatality inquiries were intended to prevent suicides, they have become three-ring circuses, with lawyers, experts and the judiciary embroiled in rules of evidence, and entrapment. Laurila committed suicide in the same institution in March, 1983, yet there is still no report from the hearing. Nothing makes sense.

Whereas Kevan Laurila's family had to picket the institution and go on a hunger strike to obtain an enquiry, the mother of little Richard Cardinal has protested the agony being foisted on her when it is evident that he died as a result of neglect. We can only assume that Phil Bearshirt's suicidal tendencies resulted in his being brutalized. We should ask the ponderous justice system to return him for his day in court. Considerable interest is being shown in his case by native interests outside of Canada who contest Phil's treatment to that of Leonard Peletier, and maintain that Bearshirt was similarly denied his day in court. (This article was submitted by The Alberta Civil Liberties & Human Rights Commission).

Latest native study cont'd.

sus, but that enumeration is not considered very accurate or reliable for Native people. Several officials, including Miller, said native population in Calgary may actually be double the number in the report.

Al Rydant, public relations director for the Native Outreach Centre, said the report acts as a "fully descriptive, initial foray into a complex subject." But he also acknowledged that there were "enormous difficulties and some serious structural errors in the study."

Rydant, formerly a university professor in statistics and survey information, felt the major conceptual framework was flawed by biases in both the questionnaire and the results.

"Many of the questions were set up on the basis of needs and problems that immediately assume difficulties among Natives," he said. "That may be so, but some questions automatically put certain answers in respondents' mouths."

Rydant also had trouble accepting the manner in which the survey was carried out. Because more than one kind of random sampling was used, the report is subject to greater inaccuracies, he suggested.

There were other obvious drawbacks in the report. In the literature review section, for example, several citations date as far back as 1960. The 22 recommendations made at the end of the study are very general in nature, and do not specify particular agencies, or sources of funding, to carry out the proposed changes. And more precise statistics and cross-referencing are needed.

On the brighter side, there are already murmurs that a project similar to the Calgary study will be carried out in Edmonton.

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Wordsearch puzzle

All the listed words are hidden in this puzzle. They may be forward or backward, vertical, horizontal or diagonal. Some letters may be used more than once, but fifteen (15) letters will remain unused and may be unscrambled to form the name of the man who rode the champion bronco, Cyclone, to a standstill in the 1912 Calgary Stampede and won the riding championship.

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